

Boanerges.

OR

THE HUMBLE
SUPPLICATION OF
THE MINISTERS OF
SCOTLAND,
TO
THE HIGH COURT
OF PARLIAMENT
IN ENGLAND.

2. COR. 4. 13.

we beleene, and therefore haue we spoken.



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1 6 2 4.



2. CHRON. 19. 6.

*Take heed what you doe : for you execute not
the iudgement of man, but of the Lord, and he
shall be with you in the cause and iudgement.*



163; 08

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A Preface or Introduction to the Supplication.

THere is a common saying among ours and Gods enemies the Papists, that *the Christian Church must be knowne by these Characters, Visibilty, Antiquity, Vniversality, and Consent*: but the Spirit of God sayes, that all these are the marks of the Beast; and persecution and paucitie the infallible signes of the true Church: thus began the first prophesie, *I will put enmity betweene thee and the woman, and betweene thy seed and her seed*; thus it continued in Iohns Reuelation, *Then the Dragon was wroth with the woman, and went and made warre with the remnant of her seed, which keep the commandments of God, and haue the testimony of Iesus Christ*. And thus could we spread the testimonies of Scripture like a mantle exposed to your view, full of delicate resemblances, wherein you might behold how the true Church of God hath been euer without any cessation subiect to scornes, opprobry, the malignant circumstances of time, or fearfull persecution. But withall we pray you remember, that we make not our approches from *Nebuchadnezars* heating the oven seuen times hotter, but the Dragons watching the Woman, the Man that sitteth in the Temple of God as God, those that be in *Moses chaire*, such as were invested with *Aarons ornaments*,

Gen. 3. 15.

Apoc. 12. 17.

Dan. 2.

Apoc. 12.

naments, and in plaine termes the continued persecution which we meane must arise out of the hate and malice of Christians; yea Preachers themselves, that are opposites to zealous professors, and this we complaine of.

Ch. 19.

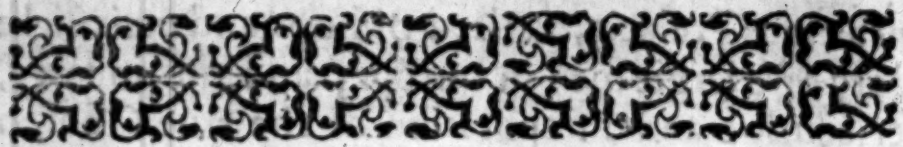
Ch. 38. 24.

Oh reade, reade for Gods sake the story of *Ieremie*, and marke his persecutions, and who were his greatest enemies? *Shemaiah* a false Prophet, and *Zephaniah* the chiefe Priest in stead of *Iehoiada*; yea if you step a litle further you shal find, that the king *Zedekiah* durst not iustifie his conference with *Ieremie*, as being afraid of the Princes and Priests: so that in truth he had no friends but *Baruch* the Prophet, and *Ebed-melech* the Moore. And as it was with him, so it continued with all the rest, vntill the coming of Christ, and then wherfore did he call them *generation of Vipers*? or who were those *hypocrites* that Christ exprobrated, but the *Scribes and Pharisees* who sat in *Moses chaire*, and at last condemned the Sauour of the world to an ignominious death: so that it is apparant, here was nothing but persecution. And for *visibilty*, did not *Elijah* crie out, he was alone, and those that were the true seruants of God, durst not iustifie their profession? And afterward, he that was the Author of all truth, was reputed an impostor and deceiuer of the world.

1. Cor. 4. 9.

Oh marke what the Apostle saith: *For I thinke that God hath set forth vs the last Apostles, as men appointed to death: for we are made a gazing-stocke vnto the world, vnto the Angels, and to men.* Which place of Scripture driues vs to amaze, when we consider the disparitie betweene the flourishing Churches, ambitious

ambitious Prelacie, exalted Bishops, and maiesticke glory of Clergie men in Europe, and the pouerty, persecution and disreputation of the true Church of God indeed, as either it was in the time of the Apostles, or must be (according to this prophesie) to the world's end. Reconcile vs then (we pray you) whether the Apostle onely meant the present time, or from the Spirit of God by way of prediction had reference to after ages, yea the end of the world: but doe not come too neare our eyes to dim our sight, nor deafe our eares with the fearfull sound of the prerogative of Princes, the high commanding voices of authoritie, or the seeming flourishes of the orders of a Church; but plainly out of coherence of Scripture, rectifie our vnderstanding in this point. For if the Apostles haue prophetically set downe, and indefinitely concluded, that this must be the estate of the true Church of God; we shall neuer belecue, but that outward pomp, pride, wealth, eminencie, and the ill sounding accent of *supereoritie over their brethren*, can decipher any other thing then *Antichrist*; and so must loue such in our soules, as either out of *Pauls* humilitie content themselves with that portion which God hath allotted, or *Dauids* patience endure the *Micols* of the world to call them fooles.



THE SVPPPLICATION OR PETITION IT SELFE.

Most gracious Lords,

When *Paul* came to preach at Ephesus, and bring as it were the Arke of God into the Temple of *Dagon*, that hee might breake his necke, it is said, *the whole Citie was moued*, and *Demetrius* a siluer-smith, who got his liuing by making of Images, raised such a hurliburly amongst the people, that they would not endure any motiue for their conuersion to Christianitie, but cried out, *Great is Diana of the Ephesians*. Whereupon the Apostle afterward exclaimed vpon them, that he had fought with beasts at Ephesus. Thus is it with all kingdomes and setled gouernments, though neuer so many thornes and thistles grow vp to choke the good seed, yet if there be a desire to set a crowne of gold on the Priests head, and take away his rags and deformed garments, to bring some leprous offender to publicke view, that it may be discerned whether he be vnclean or no; to make the Priests to cleanse the Temple of filth and pigeons dung, as you reade of *Hercules* who let in the riuer to cary away the ordure of *Angens* stable; to search the vnswept corners of vicious mens soules; and

and in a word to reforme the abuses of a Cōmon-wealth; then shall some *Amasiah* tell *Amos*, *Bethel* is the Kings Court, and the Kings Chappell, there is no preaching there: then shall some Prince or Lord tell *Zedechiah* that *Jeremy* weakens the kingdome, and disheartens the souldiers: then shall *Sandolet* and the rest affright *Nebemiah*, when hee attempts the discouery of foule enormities: in a word, then shall your great men and officers, for feare some charming arme of *Hecate* turne their inside outward, crie out of innouation, sedition, turbulence, or some hare-braind spirit.

But, most gracious Lords, we beseech you remember how worthily King *Philip* of *Macedon* entertained a petitioners presumption, when a certaine woman kneeled before him to deliuer a supplication, he reiected her suite, and turned away in scorne from her: the woman amazed, yet boldly answered; *Then cease to be a King, if thou deniest to heare thy subiects petitions.* The King hearing her voice, but not vnderstanding what she said, returned againe, and askt her what she meant. The vndaunted woman repeated the words againe; and the magnanimous Prince, not onely pardoned her, but tooke her vp in his armes, and as you shall reade that *David* blessed *Abigail* for keeping him from shedding of blood, so did King *Philip* blesse the woman for telling him his dutie, and chid all the rest for being flatterers and parasites.

Thus doe we say to you, seeing our great and confiderate Prince hath now condescended to call this high Court of Parliament to heare his subiects grieuances,

grievances, and redresse the enormities of the Commonwealth; either cease to sit, and come not there at all, or entertaine our petitions, and relieue our discontents. But because we will not affright Israel, as the ten explorators of the land of Canaan did, with talking of Enachims and giants, of iron walls and high towers, that is, with meddling with the Church and gouernment of the Clergie, either by finding fault with the settled state, or proposing vnto you our maner of discipline, according to other reformed Churches of *Europe*, the Confession of *Auspurgh*, the Harmonie of Confession, or other fearfull petitions which in the dayes of *Queen Elizabeth* were presented to the Councell; we will at this present contract our selues, and insist onely vpon three things. 1. First concerning Non-residents, and the ill example which the Clergie giue by their ill liues to weake and ignorant soules. 2. Concerning the mixtures of Papistrie in your kingdome, or conniuing at the impudencie of such men, that with *Bels* priests eate vp the Kings prouision, and make him belceue the Dragon did it. 3. Last of all, not to giue eare to the *Syrens* incantations, but tie your selues close to the mast of true Religion and Christian policie, that you be not seduced and brought within the *Panthers* reach, whose sweet saours and perfumes intoxicateth many innocents and ignorants.

First concerning Non-residents, Formalists, and other abuses of the Clergie; if it please you to remember, in the Law of *Moses*, the malefactor or delinquent in any kind, saued his life if he could once
take

take hold of the hornes of the Altar; yet when the case was against King *Salomon*, it could not serue *Ioabs* turne, but hee perisht immediatly: so is it amongst you, if you can but name the orders of gouernment and constitutions of the Church, you are able to stop any disputants mouth, to silence any Preacher; but this shall not serue your turne in any cause against the maiestie of heauen, but the sentence of our Saviour shall be denounced against any hypocriticall Formalist vnder the Sunne, *He that knowes his masters will, and doth it not, shall be beaten with many stripes.* If againe he be an ignorant, oh reade the prophesie; the flying booke came to one, and he could not open it, it was too fast sealed; it came to another opened, and hee could not reade it; and it came to a third, and hee could not vnderstand it. Thus out of ignorance or wilfulnesse you haue silenced many worthy spirituall stones of Gods building, and traduced those that could not endure the prophane mixtures in religion, with the termes of heretiks, schismatiks and sectaries, termes more affrighting then Iewes, Turks and Infidels: for their misunderstanding themselves may be excused *ex magno inscitia bello*, yet *Corasim* and *Bethsaida* shall answer the matter more fearfully.

But, most gracious Lords, notwithstanding these calumniations, or the brand of malice by intemperate humours; the crime of *heresie* is not to be imputed to any, whose faith doth wholly rely vpon the sure rocke of Gods word; they are no *Schismatiks* who runne for shelter vnder the comfortable shade of the tree of the Church of God, such as

the Prophets, Apostles, and primitive Church describe, or such as all the Reformed Churches of *Europe* take vpon them to defend: nor are they to be reputed *Sectaries* which embrace the truth alwayes one and it selfe, and so impregnable, that all the assaults of Satan shall not preuaile against it: and therefore, Right honorable Lords, we do here exhibite a petition vnto you, so to order the matter, that neither we be thus scandalized, nor any seruant of God put from his estate & maintenance, for making a conscience against some friuolous ceremonies, which are not things indifferent (as now is the phrase) if you compell men to the obseruation; and therefore to affright them with losse of liuing, maintenance or imprisonment, is no brotherly punishment, nor charitable discipline, doe rather, as *Augustus* did by his Senator, we beseech you.

There was a Romane dwelling in the great city, named *Ovidius Pollio*, who determining to invite the Emperour to supper, made a great preparation; but in the washing of his christall glasses, the slaue broke one of them; for which he was condemned the next day to be cut in peeces, and throwne into his fish-ponds. The Emperour comming to supper, and hearing of this most cruell doome for so triuial an offence, commanded all the glasses to be brought into his presence, and so brake them to peeces: *This I doe* (quoth *Augustus*) *to preuent further mischief which may happen vpon so slight occasions.* Wee will not apply, but leaue all to be thoroughly searched and discussed, and that for two causes: 1. The one, for

for that wee are confident, you are able in respect of your singular knowledge in the Scriptures, and hope you are willing in respect of your honours and sincere pietie toward Religion, to convince our errors by Gods word, and discover our wandrings, if in any thing we be out of the way. 2. Secondly, that if you find the testimony & confession of faith of honest religious men agreeable with the word of truth, you will also agree either to convince vs by writing, or giue vs leaue to liue without obloquy or infamous *characters* in our poore and despised estates, or not to clog our consciences (as we said) with ceremonies and devices of men. For, what said *Stephen King of Poland*, *Princes might command the bodies and lines of their subjects, but not their soules and consciences.*

And who, I pray you, are our greatest enemies, but such as liue in pomp, state, glory, feasting, with much aboundance and affluencie, such as haue pluralitie of Benefices, are resident at none of them, and scarce preach once in a yeare; such as are Prebends in Cathedrall Churches, whose liuings are inordinarily spent vpon a number of Drones and deuouring panches, Singing-men, Organists, Queristers, and diuers superfluous officers, which otherwise might be extended toward the reliefe of poore schollers and the true seruants of God; and all this is the more lamentable, because many times the place of preaching is vsupplied, and when it is supplied, you shall finde at least a dozen Ministers walking in your most frequented Churches without hearing the word of God at all; to be brieft,

such are our enemies, as neither know what true zeale or deuotion meane, nor once thinke vpon the propagation of religio, or purity of a sincere life.

Iudge, most gracious Lords, whether our soules are truly vexed or no, at the enormities and grosse wickednesse of Clergie men; when amongst you there are such couetous and ambitious Preachers that retaine diuers Benefices, offices and Church-livings in their hands, and growing rich, are able to purchase Lordships and Mannors, when yet you reade the Levites might haue no lands, nor any sordide commutations of rents, keep princely houses and diet with song and minstrellie, their wiues and children coached in the streetes, and equalling your best Ladies in habit and fantastick attire, feathers, frilled haire, masks, fans, bodkins, and in a manner vsing all those fashions for which *Isaiah* reprehendeth the daughters of Zion in his time. We could name frequenting publicke assemblies, common Interludes, *Iesabels* painting among the women, *Herodias* dancing, and all other fearfull customs of temptation, wherewith the diuel beguiles the wandring soules of Gods people, and bringeth poore innocents vnder the captiuitie of sinne, who with *Heuab* dare adventure on the apple, because it was faire to the eye.

We could tell you, that when *Cardinall Woolsey* was made *Legatus a latere*, *Lord Chancellor of England*, *Archbishop of Yorks*, and had a Bull read in publicke of all his temporall and spirituall livings, there was such murmuring and repining among honest ciuill men, that they durst publicly presage his downfall,
and

and the Courtiers themselves were amazed at his wealth. The like was spoken of *Gardiner*, and Cardinall *Poole*. And many in those dayes shed teares againe, to thinke that such as had the cure of soules should affect other offices, dignities and temporall honors; and wee pray God there be not the like corruptions still. As for the vanities of the world, yea life it selfe, what are they but bubbles and balls raised out of a little niter and sope, as boyes in their pastimes blow vp with their quills, and ere they be tossed three times, they burst of themselves. Wee must say yet further, that there are such Formalists, Temporisers, flatterers, and meere parasites, in imitation of the Courtly priests in the times of Israels and Iudahs Kings, that sundry Chaplins lie watching ouer Gods true Ministers indeed, and if they preach according to their consciences and the word of God, or be examined beforehand how they meane to dispose of themselves, they shall be told to their faces that the text serueth not for the times; nor are men to be endured that dare put their rude hands vnto the raw wounds of the gouernment; but wee will be bold to say, that all this Courtly pomp, large reuenues, abundance of wealth, and maintaining of pleasures, are the diuels clogs to presse their minds and meditation to the earth and corruptible drosse, so that they cannot looke vp to heauen, nor affect such things as are aboue.

To end, lest we neuer end, many of these temporising Clergie men are so curious, trim and neate in their apparel, with garters, roses and shoo-strings, with bootes and spurres, with velvet, sattin and damask

mask cassocks and tippetts, with horse and coach, and in a word with all worldly pomp and brauery, that except the colour, no man can discover them from Knights and Gentlemen; when yet a Prophet was knowne in those dayes by the habit of a Prophet; and he that reads shall finde that *Eliahs* leather girdle, *Isaahs* nakednes, *Jeremies* dungeon, *Amos* neat-heards staffe, *John Baptists* camels haire, *Christs* coate without a seame, *Peters* fishing net, and *Pauls* labouring with his hands, did far exceed the proud Priests miters, or the Pharises phylacteries. Here wee might adde the frequenting of publicke Theaters, vsing all maner of exercises, gaming, tauerne, wantonnesse, and such like, insomuch that the Apostles, especially *Iude* truly presaged what maner of men they would be, and what corruptions should creep into the Church; yea our Sauiour Christ prophesied, that for these and other grosse impieties, at his second comming hee should scarce find faith vpon earth. And thus much for the corruptions of your Clergie, and our exhortation, that you will remember *Iethro's* counsell to *Moses*: *Moreover, provide thou among all the people, men of courage, fearing God, men dealing truly, having cōsciousness.*

Exod 18.21.

2.King. 17.25.

Secondly, concerning Papists, or the conniuen-
cie at superstitious Popery, or coming so neare the
chariot wheelles of the Strumpet, to be dashed with
the flingings of her dirt and filth; what is it but to
bring in the Syrian idolatry to be mixed with Sa-
maritas sacrifices, for which the Lord sent Lions out
of the wilderness to deuoure them: what is it, then
for

for *Ahas* to go to Damascus, and send word to *Vria*^{1.Kin.16.10.17}
 the Priest to make an altar like vnto that in Syria^{2.Chron.28.}
 and set it vp in Gods house; for which both he the
 Priest and the people were seuerely punished: what
 is it but when a Prophet is sent on Gods errand,^{1.King.20.36.}
 and maketh knowne the pleasure of the Almighty,
 which is not obeyed, and so the offender is slaine
 and punished. Marke, we beseech you (most graci-
 ous Lords) how iealous God is of his honour, and
 will not endure any disobedience, especially the
 pollutions of idolatry, which are maintained in
 their prophane religion and sophisticate distinc-
 tions and deceits of equiuocation. When *Rabel* stole
 her fathers idols, she made no more accout of them^{Gen.35.}
 then to tombe them in the straw, and so sat vpon
 them; but as soone as *Jacob* came to a resting place,
 the text sayes, he presently cleansed his house of
 such filthinesse and abomination: when *Moses* de-^{Exod.4.24.}
 tracted the time for circumcising his son, the Lord
 had like to haue kild him in the way; and when it
 was done, his wife *Zipporah* reuiled him with the
 name of *bloody husband*. Oh how angry and incen-
 sed was God at *Aarons* calfe, insomuch that *Moses*
 in a great rage broke the tables of stone all to fit-
 ters; and God himselfe would haue destroyed Israel^{Exod.32.}
 in the wildernesse, & made a greater nation of him.
 And what are the idols and images of Papists, with
 their Roods and Crucifixes, and painted pictures,
 but Egypts calues; and *Naamans* going into the
 temple of *Rimmon*, which he knew was a sin, and so
 craued mercie? Are not the Papists ashamed of
 these things, when among their owne Doctors and
 Schoole.

Schoole-men, it is doubtfull & disputable, whether *Salomon* was faued or no, by reason of his apostacie:

2. Thel. 2. 3. 4. 7

Would it not make a mans heart to tremble to heare the fearfull epithites and characters where-with the holy Ghost hath branded Papistrie: and is not the Pope proved to be that Antichrist, not one man, as the diuell would deceiue weake Christians, but the *Conclau* of Cardinals, and the gouernment of Rome, as it is now exalted. Oh reade, reade, reade for Gods sake, *There must come a departing, and that man of sin be disclosed, even the sonne of perdition, which is an aduersary, and exalteth himselfe against all that is called God, so that he sitteth in the temple of God, shewing himselfe that he is God: and therefore neither Iew nor Turke, nor Idolater, but a meere Christian Prelate, and should be a Preacher of Gods word: then he followes with the mystery of iniquitie, the reuealing of the wicked man, the consuming of him with the spirit of Gods mouth, his coming by the working of Satan, with all power, and signes, and lying wonders, in all deceiueablenesse of unrighteousnesse, with many other things to the end of the Chapter.*

1. Tim. 4.

What think you of *Pauls* instructions to *Timothy*, concerning the doctrines of *diuels*, speaking through hypocrisie, hauing their consciences burned with a hot iron, forbidding meates and mariages, and giuing heed to the spirit of errors to be seduced: so that you see there must be a doctrine amongst professors of Gods word, prescribing things abominable to the truth, and it shall be perspicuous to the world, and plainly reuealed, and when it is discouered and made

made knowne, the conclusion followes, without distinction or exception, that it is the doctrine of the diuel: answer then a Gods name, you that must answer before the throne of the Lambe, is not this Papistrie? and who would be thus defiled? Oh marke the goodnes of God when the guests made excuses, and would not come to the featt, the Master sent about into the high wayes and hedges for the poore, the blind, the halt and the lame; yea hee compelled some to come, that knew not what that hospitalitie meant; and yet for all this, when hee discovered a man in the bride-chamber that had not on his wedding garment, he cast him forth, and his ministers threw him into vtter desolation: what then will become of Papists? can you conceiue that the Popes triple crowne, his vestments embroidered with pearle and gold, the Cardinals bloody scarlet gownes, the Priests stately and pompous copes, the altar-hangings of rich arras, with all these proud and pompous attires, are wedding garments fit to come into Christs bride-chamber? No, no. It is true humiliation and the washing of our sins with his precious blood must make vs fit for admission. What is Calamus, Benimmi, or Storax, says the Prophet, or a thousand riuers of oile to make vs delicately cleane, and smell of perfumes, except the Lord purge and cleanse vs, and by the operation of his holy Spirit wipe away our leprous spots of iniquitie, and purifie vs by a new sanctification, not by the Purgatory of Papistry, the intercession of Saints, the Masses of Priests, the merits of works, the Indulgences of the Pope, the trentals & dirges

of cozening Friers, nor in a word the trumperies and fooleries of processions and puppet playes.

Apoc. 6. 9.

Now come to the hammer that strikes all home, to the stone that pushed the golden image in peeces, to the iron rod that bruisseth Gods enemies to powder, the *Apocalips* I meane, and he that hath cares to heare, let him heare. *I saw vnder the altar the soules of them that were killed for the word of God and for the testimonie which they maintained.* Oh the bloody massacres of *France*, and the crueltie of the *Romane Bishops*! oh the tyrannie of the *Inquisition*, and the searches of *Iesuites* and *Priests* all ouer *Europe*! oh the fiery trials & persecutions in *Queen Maries* dayes, and those blood-thirsty enemies of God, *Gardner* and *Bonner*, with the rest of *Satans* instruments, worse then *Adonibeseck* the tyrant, who cut off the hands and feet of 70 Kings. But vnderstand what followes both to them and all the rest that forget God: *And the Kings of the earth, and the great men, and the rich men, and the chiefe Captaines, and the mightie men, and the bond-man, and euery free-man hid themselves in dens and among the rocks of the mountaines, and said to the mountaines and rocks, Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lamb. And he opened the bottemlesse pit, and there arose the smoake of the pit, and the smoake of a great fornace, and the Sunne and the aire were darkned by the smoake of the pit; And there came out of the smoake Locusts vpon the earth, and vnto them was giuen power, as the Scorpions of the earth haue power.* What is all this, and much more that followes, but *Popish Priests*, false teachers, hereticks

reticks indeed, and such as would eclipse and darken the glory of Gods word, and peruert the doctrine of holy Scripture. Marke the rest, we beseech you: *And when they haue finished their testimony, the Beast that cometh out of the bottomlesse pit shall make warre against them, and shall overcome them and kill them: and their corpse shall lie in the streets of the great Citie, which spiritually is called Sodom and Egypt, where our Lord also was crucified. And there appeared another great wonder in heauen, for behold a great red Dragon hauing seuen heads and ten hornes; and there was a battell in heauen, Michael and his Angels fought against the Dragon; And the great Dragon that old Serpent, called the Diuell and Satan, was cast out, which deceiweth all the world. And I saw a Beast rise out of the Sea, with seuen heads and ten hornes, and he opened his mouth vnto blasphemy against God. And I saw three vnclean spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet. And great Babylon came in remembrance before God, to giue vnto her the cup of the wine of the fiercenesse of his wrath. Come, I will shew thee the damnation of the great whore that sitteth vpon many waters, with whom haue committed fornication the Kings of the earth. And I saw a woman sit vpon a scarlet coloured beast, full of names of blasphemy.* Oh reade the whole Chapter with all that followeth concerning Romes prophesie, and then consider with your selues, who would either be a Papist or allow of Papistrie in any Christian gouernment: for either you must discredit this prophesie, or think the holy Ghost very vnmanerly in these epithetes

Apoc. 11. 7.

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12. 3

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16. 19

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and titles, or be ashamed of your profession, and so turne to the Lord (if be possible) by true contrition and reformation of life.

But, most gracious Lords, we will come nearer home to you, you know what letters haue passed from your Bishops to inferiour Ministers, concerning what and how they shall preach, with certaine limitation of handsome language toward the Papists, that none of these fearfull *characters in Scriptures* shall be once mentioned against them: you know how the *Lord Keeper* would faine haue moderated the charges of the Iudges of Assise at their solemne Sessions and Assemblies, as if there were a full determination in the gouernment to repeale all the Statutes of Queen *Elizabeth*, yea the King himselfe against Papists, Priests and Iesuites. You know how audacious they haue been euen of late dayes to iustifie their bad dispositions toward the State, and make a publicke protestation of their inficuous wilfulnesse, insomuch that some of them dared to say, when we reioyced with bonfires at the Princes returne, that they were sory to see so much wood spent in vain, for there would not be fagots enough left to burne the Hereticks in London.

What then hath our gracious Soueraigne gotten by this partiaall charitie or conuincencie at Papists; but at home a generall feare lest the Diuell should lay hold vpon the latch of the doore, and so take advantage of no bodies watching without; or their negligence within, and politickly enter, and then who knowes not, what a subtil Serpent, raging Lion and watching Dragon hee is? And abroad, iniuri-
ous

ous reports, that hee was afraid of the Popes and Spaines mightinesse, or durst not trust his owne greatnesse against the factious Papists of England, if they should vnite themselues to any forrein Prince; when yet he hath had experience of his owne preservation, and the many deliuerances of his predecessor that famous *Queene* of euerlasting memory: for the hand of God is not shortned, and he hath still a cloudy pillar by day, and a fiery pillar by night to conduct his Israel through the wilderness. If there were no more to make you abhorre Papistrie, then the martyrdome of the Saints in *Queene Maries* dayes, it were sufficient: Oh horrible crueltie to haue men and women burnt for saying the Lords prayer in the vulgar tongue, and instructing their families in the word of God. The bloody Bishop *Bonner* in his owne person burnt a poore seruants hand with a flaming linke for saying a part of a Catechisme: and to make the spectacle the more vgly, he whipped a man with rods in his garden, till his fury made his owne blood spurt out of his paunch. The rest were not inferiour vnto him: for by a Bishops commandement a woman with childe was put to death, and when the infant burst out of her womb, one of the guard pitcht him backe againe into the fire vpon the point of a halbert. To name the rest, were to write out the whole booke; but for this and the rest, wee end with the Poet,
Horresco referente.

Shall we step into *France*, and remember those fearfull times of *Guisean* massacres, especially *Henry of Bourbons* mariage, when the Admirall was flaine,

of which one writes, that there was more blood spilt then wine drank. Shall we name the Leagues *Oligarchy*, and holy conuention of Catholiks, when they had like to haue expeld their Prince out of the kingdome, and draue him to a nooke of *Normandie*, the towne of *Deep*, and onely because he was or seemed a Protestant. In these warres and times of wickednes, so many outrages & cruell bloodsheddings were committed, that *Nero's* opening his mothers wombe was not comparable.

You reade of a battell in heauen, betweene *Michael* and his Angels, and the Dragō; wherein at last the Diuell and all his complices were discomfited: if euer this might be rightly applied, it was to queen *Elizabeth*, of whō it may well be said with the Poet,

—*Namque haud tibi vultus*

Mortalis, nec vox hominem sonat o dea certe.

For if euer the Cherubins spread their wings ouer the Arke, the God of heauen tooke a charge of her person; else could she not haue escaped so many attempts, so many enemies, so many mischiefes, pistols, poniards, poisons, threatnings, insurrections, invasions, curses, excommunications, hate, & deadly malice, all which arose from the poisoned spring of the Papiſts inventions, and flowed into streames of monstrous impietie, and Popish absolutions for murder. If there were nothing in the world to be a motiue to the abhorrencie of their religion and actions, the Catastrophe of *Henry the 4. of France*, surnamed *the Great*, would dissolue an heart of adamant, and make men wonder that some exorbitant vengeance did not fall vpon the contriuers: for when

when was this done? when he had condescended to their owne conditions, the Popes Legat, and the Papists intercession; but Satan hath his instruments; and when the Lord giues vs ouer, or we giue ouer the Lord, we must endure a strange alteration.

Who can forget, or who can euer be reconciled to any adherents of Popery, when the Gun-powder plot shall be questioned, and the memory of that Satanicall machination be renewed, of which I wil say no more, but answer with *Solon*, when there was a motion made for a law against *parricides*, *You see* (saith he) *how murder is to be punished*; but no man can belecue that any dare attempt to kill his father: so treasons, massacres, slaughters, and villanous attempts may be proiected, but it is impossible that there should be such a forge in hell it self, to hammer out so vile a work, as the destruction of a whole kingdome at once, and the blowing into the aire the Nobilitie and principall wise men of a Cōmonwealth. Why *Neros* wish was not comparable to this, to haue all the Senators heads set on one necke, that he might diuide it asunder at a stroke. If it be thus, most gracious Lords, be iudges your selues of our poore supplication, whether it is not high time to roote out Papistrie, and crie with *Sara*, that the sonne of the bondwoman should not dwell with *Isaac*, and so nener lefe till *Hagar* and *Ismael* were thrust out of doores; or to take that order, that Popery haue not any further footing in in the Land, nor that Man of sin, that Antichrist of Rome, that sonne of perdition, that scarlet Strumpet, that painted *Iefabel*, and that doctrine of diuels
be

be neuer admitted againe or taught in England, to imposture ignorant soules, and seduce innocent people.

Thirdly, concerning Spanish practises, and the hate that all the nations of the world beare vnto them: for the generall (most gracious Lords) wee refer you to the seuerall tractates of many Historiographers, and the great experience of iudicious trauellers; but especially to *Paragone* and *Nouita Pernasso* written in Italian, to a letter to the Duke of Sauoy, and a treatise of *Figuera* a Portingall Gentleman concerning the conquest of *Portingall*, written in Spanish to the *Figre* of *France*, the *Cheualier* of *France*, the *Leaguers Oligarchy*, and the Spanish Monarchy compiled in French; and for our owne language, to Sir *Francis Hastings* works, and a well composed treatise concerning English fugitiues, with diuers of this sort, wherein you shall see, *quasi digito demonstrata*, as in a table well deliniated, the 1. pride, 2. irreligion, 3. tyrannie, 4. treasons, 5. ingratitude, and 6. inhumanitie of the Spanish nation, wherein we hope one day to satisfie vnderstanding men, and according to the proverbe of *Dies dabit quod dies negat*, make you partakers of such truths, that the best friends which *Spaine* hath, shal confesse the *Castilian* comes of goatish barbarous blood, and all the rest are polluted with Mahumetan mixture, and Moorish affinitie. And although it may be objected against such an attempter,

Non tu plus cercis, sed plus temerarius audes;
yet *iuuante Deo* it may be performed, and we will rely on *Mordechais* answer to *Hester*, that if she will
not

not go in to the King to save her people, God will raise them vp meanes of preservation from some other part of the earth. But to come nearer home, and to your selves, as the present stands: Who knowes not, since the treaty with Spaine, with what insolently the Papists haue proceeded both at home and abroad; at home they haue dared to publish and copy deuised pardons, scorned the lawes of the Land concerning Recusancie, boasted of publicke assemblies, set vp printing Presses in private houses, and iustified their idolatrous meetings, as if the Masse meant to outface the Gospel of Iesus Christ, frequented the Embassadours houses with much immodest iustificatiō of their Conuenticles, threatened zealous Ministers for their inuectiues against Antichrist; continued private inhibitions, that no man should speake, write, preach, or practise any thing against their designs, insomuch that diuers haue beene imprisoned for discovering the Spaniards pride and hypocrisie, and many put out of countenance for inuectiues against the Kings friends, as the terme went. Abroad, I am ashamed to name the sundry pictures they haue published both in *Antwerp* and *Brussels* (for all the peace and treaty with *Spaine*) against the King and his children, against our Countrey and Religion, against God and his Anointed; yea it is wonderfull to reade the infamous and scandalous lies they haue exposed, as if his Maiesty had gone with his Councell to Masse to please the Pope and the King of Spaine, as is apparant in *Gallo Belgico*. What say you to *Gerona Regis*, a booke printed in *Brussels* against

his Maiesties royall person; an Inveditive against Holland, by laughing at her neernesse vnto hell, as being low ground; and traducing the vertuous Queene Elizabeth most maliciously; *John Kings* Legacie Bishop of London; the *Gag for the Gospell*; the *unlacing of heresie*, with diuers others, all which though they be hellish and damnable, yet are sold by the Diuels factor, or a Spanish *John*, and in a manner winked at in the State; whereas other relations tending onely to the discouery of errors and abuses in the Church, are not onely suppressed, but the authors punished and imprisoned, to no other purpose, but to discouer our feare that wee should be found guilty in Gods sight: so that one hath beene imprisoned for writing a letter to the then Marquis of *Buckingham* against the Spanish march; another for making or publishing a booke, wherein *Gondomar* apprehended himselfe mockt & derided; a third for preaching a Sermon, *Be not vnequally yoked with Infidels*; a fourth for discouering the incestuous mariages of the house of *Austria*; a fifth for retealing the secrets of that tyrannous Inquisition in Spaine; a sixt for applying to the present *Ezechias* folly in shewing the Babylonish Embassadors the treasures of the Temple and the riches of the Pallace; a seuenth for making a prayer to be deliuered from all infectious Spanish sheep, by reason you had once a great rot of sheep in England, by an infectious Ewe brought out of Spaine; and diuers others for putting the axe to the roote of the tree, and applying other texts contrary to your Bishops minds, and some other Lords who affected Spaines greatnesse.

But

But such is your misfortune (as our prophane
 abuse Gods providence with such a character) in
 the malignitie of time, that hauing two faces and
 befitting pictures, as your aduersaries deserved,
 they were both suppressed, the plates cut in peeces,
 and the sellers imprisoned; one was of the Kings
 holding the Pope nose to a grind stone; with the
 two Archbishops turning the same; another was
 made by Mr *Ward* of *Ipswich*, concerning 88. and the
 powder treason; and both for Gods glory and En-
 glands honour; yet neither they nor any thing else
 against the Pope or Spaine would be tolerated; yea
 when your reuerend and honorable Archbishop,
 whose Statue deserves to be set vp in gold, proued
 the Lords Champion against some Papistisall mo-
 tiues, and mixtures to be made amongst you, some
 prophane tongue calld him *Puritan Bishop*, and wic-
 ked stomacks belched contradiction in his face: but
 we will vrge this matter no further, onely pray that
 God will protect such as profess true Religion, and
 assure your Honours, that the Spirit of God will
 make them of the Synagogue of Satan, which call
 themselves Iewes, and are not, but such as keep the
 word of his patience, shall be deliuered from the
 houre of temptation which must come vpon all the
 world. Reuel. 3. 9.

Wee could name other seuerall conferences and
 disputations since this treaty with Spaine, of which
 with diuellish arrogancie they haue boasted that
Fisher the Iesuite so preuailed against *Doctor White*,
 that many hearers turned Catholicks; and how the
 illuminations of the Priests were diuine from hea-

men, and the Papists Preachers had an Euangelicall spirit: of horrible impudencie, and Spanish blasphemie:

Wee will not be preiudicate (most honorable Lords) and say, it was a iudgement of God in that farall *vapor* of the *Blackfriery*, to kill a hundred people with the fall of a loft, and giue you all warning, that God will not be mocked, that blasphemies shall be reuenged, that there is no such enemy to God and his Church as apostacie: but wee will be bold to tell you, that this disaster is turned vpon your owne heads; for at Rome there hath been solemne Procession, and from Rome letters of discovery, that in England God hath beene so angrie with the hereticks, (meaning the Protestants) that Churches and lofts haue overwhelmed many of them in their ominous falls. If the diuell now be the father of lies, who could inuent such vntruths? You had a tempest of lightening and thunder in Iuly last, and it spared not the gate-house in the Palace of Saint *James*, we will not say, it was to chide you for building a Chappell to Idolatry, and swearing to strange articles for the pleasure of the *Spaniards*, but may affirme, that if any Bishop was consenting to such a worke, is it any other then when the Leuite became Priest to *Micha*, and consecrated his idoll. Come, come, be not deceived, if God be God, let him be God, if *Baal* be God, serue him, and if *Spain* will match with *England*, let it be done without fearfull conclusions; and be not overmatched with a prodigious treaty.

We are the bolder (most gracious Lords) to enter into

into these termes with you, and to prostrate our selves before the throne of our dread Soueraigne, with teares in our eyes and drops of blood from our heart, because we desire that he would but consider the many and sundry inconveniences the Country hath endured since the peace with *Spaine*, and with what particulars of disgraces and scorne, wee haue all been branded since this last treaty about a mariage: let vs then craue pardon, great Lords, if we make a mixture of triuiall and solid businesse together, or are carelesse of method, prece-
dencie of time, or not ranking the most eminent things in the first place; shall wee begin with the complaints of the whole Land, the swarming and increase of the poore, the decay of trades, inso-
much that in London there are at least a thousand seuerall houses to be let, and in the principal streets inferiour occupations are intruded, to the disgrace of that great and famous Citie; the exportation of our gold, the carying away of our ordnance, the anticipation of the benefit of our *Virginia* commodities, by selling vnderhand Spanish Tobacco, and such like; and the slacke venting of our cloth and cottons, by reason *Spaine* and *Italy* haue proclaimed inhibitions for bringing in any English cloth or woollen clothes amongst them? Shall wee follow with the losse of the *Palatinate*, the slighting of our Embassadours in *Germany*, the hazard of the Kings children in *Prague*, the bereauing them of their inheritance, the bestowing the Electorship vpon *Brandenburgh*, and all those perils and indignities wee haue endured about that warre, when yet we were made

to beleene there should be a more tractable com-
 position or orderly course taken, if we would desist
 from the prosecution? Shall wee continue with
 your disgraces at home? how euer many gracious
 things haue been published to reconcile the peo-
 ples opinion to the affecting the Spanish match, all
 which haue yet had the misfortune of diuerting
 them from it, either as disallowing the pamphlets
 that haue been that way written, or esteeming them
 too triuiall, and onely common tricks to get money.
 With what scorn did a supposed Spanish mad man
 aduance himselfe into the Chaire of Estate in the
 presence at *White-hall*, and was onely dismissed with
 a iest from *Gondomar*, and a shipping out of *England*?
 Was there euer such an abuse offered to a Kings
 house, as the cutting of his pictures in the princely
 gallery, when certaine Spaniards were so kindly
 entertained to be admitted into such priuat rooms?
 Who could haue had better welcome then that
 counterfet fugitiue the Archbishop of *Spalato*? and
 yet in requitall he preached publicly in the Mer-
 cers Chappell, that *the Church of Rome was a true*
Church of God; and in priuate conference argued as
 if the Ecclesiasticall gouernment of England was
 but a mongrell Papistry. How did *Gondomar* cou-
 zen our hospitalitie, and abuse his Maiesties fauor?
 for after he and his Priests had been welcomed to
 many noble houses in England, and discovered the
 Ladies humors or dotage vpon their Iesuites, after
 he had fraughted himselfe with the knowledge of
 our kingdome, and diued (as it were) into the *arca-*
na regni; after he had drawne on the net of political
 en-

enforcement, concerning the profit and honour of both Nations by this match, with the iocundity of the Princes in their vnion; and penselled out the excellencies of the *Infanta Maria*: after, we say, that hee had as it were made a faction in *England*, and knew by name who were Hispaniolized, and for their priuate ends (as all temporisers do) neglected the publicke good either of Church or Commonwealth. With what a iollitie did hee returne into *Spaine*, and boasted there how easie it was to deceiue your simplicitie, insomuch that wee in *Scotland* heard more particulars then you in *England*, that his arguments were but *Elenchi*, and wished in our hearts his wisdom might proue *Ahisopheli*, and his deuices like *Perillus* bull, of whom *Phalaris* for his inuention made the first triall.

Shall we prosecute other matters? was it well done, thinke you, to compose that booke of *Rosa Hispanica*, and *Anglicum punctum*, and expose it to publike view, with an idolatrous and blasphemous frontispeece, Christ coming from heauen to marrie them, when he himselfe had cursed *Israel* if they matched with the *Canaanites*, and *Nehemiah* with pulling their haire from their heads, made the people put away their idolatrous wiues; and for the booke it selfe, the wiser and iudicious sort not onely derided it for the phrase and fantastickall title vnto as fantastickall a man, but for the substance and examples which might be euery way, and euery one retorted against the other: and for the frontispeece, the very women in *Edenborough* haue made good sport to heare of the iests that haue beene contriued

frud
vpon

vpon it. At the first, when a certaine man demanded whom those pictures did personate, and answer was made, that the one was *Charles Prince of Wales*, and the other, the Lady *Maria Infanta of Spaine*; and the third, *Iesus Christ* come from heauen to marry them. *Not so fast*, (replied the fellow) *but yet I am glad that Christ is between them, for then sure he wil neuer suffer them to ioyne together, except God giue her so much grace, which seldome happens to a Spaniard, to come out of Babilon, and not be partakers of her idolatries.* After this, the book lying long on their stalls, and the man ouer angred againe at such lukewarme gossellers and trades-men, that care not by what fordid meanes, and superstitious filthinesse they enrich themselves, he asked once againe what those pictures meant? and they once againe answered, the *Prince of Wales*, and *Princessse of Spaine*, with *Christ* between them. *Oh*, said he, *thats impossible! For if Christ meant any such matter, he would haue dispatched it before now: and questionlesse there would neuer haue been such delayes, and ridiculous pride amongst them.*

Then followed the Princes iorney into *Spaine*, with rigging out a Nauy, and selecting the Commanders to please the King of *Spaine*, as was interpreted of some of the principall Catholike Lordes of *England*, who apparrelled their followers honorably, and did all things besitting the dignitie of the nation; but what followed vpon *Brunswicks* overthrow? *Spaine* with *Ixion* boasted, he must lie with *Iuno*: and the house of *Austria* swelled so big, that if the tumor of pride be not pricked downe, it will burst

burst with her own greatnes and presumption, that they are not able to raise another *Gigantomachia*, and with *Typhon* cast the mountaines against heauen: for presently the noble Prince found a kind of remisnes and relaxation concerning his first entertainment, & peradventure being a pathick to some indignities, he and the Navy were all dismiss without the Lady or any dispatch of the businesse: so that we in *Scotland* did wonder how so great and so wise a King could either be misinformed, or rely on any Temporiser to go forward with vncertainties; and yet for all this you in *England* printed more books of the Princes royall entertainment in *Spaine*, and like childrens wormseed it was trimmed ouer with gold and put into candid stufte, that is, it had braue phrases and oratory, with some things that fauored of impossibilitie. A second booke told you of a second entertainment which the Prince had in *Spain*, and for Spanish businesse had such an exotik phrase, that when it came amongst vs, we reputed it a very *Rhomanitidos* indeed; for the author inuented words neuer in any author before, and bestowed as much paines about killing of buls and beasts, *ioco de cuna*, and other sports, like our countrymen in times past, who ran at S. *Quintine*, as *Homer* did in describing the *Troian* wars, *Curtius* in *Alexanders* conquests, and *Lucan* in his *Pharsalia*. Then followed a third booke of the Princes farewell, and reciprocall gifts bestowed betweene *Spaine* and vs; and this was as vineger to the teeth and smoake to the eyes of the subiect: for had not their hearts been seasoned with the ioy and gladnes for his returne, their mouthes

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had

had cursed outright, and wished such deceiuers
the womans reward, that for golde betrayed her
countrey, and so had so much layd vpon her, that
they pressed her to death.

These collections (most gracious Lords) wee
haue made, not to intercede against the will of our
great King, or pleasure of the Prince, if hee haue ta-
ken any pleasure in his iourney to *Spaine*, but to put
you in mind, what you must trust vnto, if you mer-
chandize for any Babylonish trumperies, or meane
to trafficke with *Spaine* or *Rome* for mens traditions
and policies: nor are wee presumptuous in any ad-
vice, but onely to remember you, how the blood
of the Saints lies crying for vengeance, and mourn-
ing for their redemption before the throne of the
Lambe, what *Rome* hath done to Gods seruants:
wherefore *Spaine* hath abused most of the countries
of *Europe*, and with what enforcements the whole
world complaines of them all; and then no doubt
the God that hath bin so merciful to you and vs in
these discoveries, will be as mercifull in opening the
doores of your hearts to preuent future mischiefes,
by exposing vnto you present inconueniences, and
assuring you according to that Machiuilian positiō
of *fides non est conseruanda cum haereticis*; the Pope
and all that be his adherents and louers of his Holi-
nes, will take the first opportunitie and aduantage of
any of your weakneses; but let them know from
Gods owne mouth, there is a feast proclaimed for
the birds of the aire and beasts of the field to come
and prey vpon the carkeises of Emperors and Kings,
and gorge themselues with the daintie food of the
flesh

33
flesh of Princes. I have offered to tell you
As for the supposed causes (gracious Lords) of
your now Assembly, at this high Court of Parlia-
ment, we gesse they may be to redresse the publike
grievances of the people, to reforme the enormities
of the gouernner, to rectifie the disordred liues of
particular persons, and to supply the Kings wants as
is great reason; For as the honor of a King consti-
steth in the multitude of his subiects: so the glory
of a nation appeareth in nothing more, then in the
Maiestie & Magnificence of a Prince, which cannot
be done without contributions of the subiect: and
so by consequence, where the people are rich, the
Prince cannot be poore; we pray the God of ever-
lasting happinesse so to direct and prosper all your
proiects and consultations, that they may extend to
the glory of God, the honor of the Kings Maiestie,
the propagation of the Gospel of Iesus Christ, the
benefit of the Common-wealth, the flourishing of
this great and happie Iland, the reformation of sin
and enormitie, and the confusion of Antichrist
with all his adherents.

And the same God that gaue Lawes vnto his peo-
ple, comming in power of feare, threatening & iudg-
ment, when Mount Sinai did shake like an earth-
quake vnder him, spread his wings ouer your house,
like the Cherubins ouer the Arke, & keepe you safe
from any more Powder plots, especially the Arma-
dos, and *Spanish* inualion of 88, which must neuer
be forgotten: and would to God it would please his
Maiestie as he hath done by the 5th of November, to
to make a festiwall of that day of their dissipation,

and set vp a Pillar of brasse vpon Dover peere, with
insculping the whole occurrences as they chanced,
that the first worke which strangers vndertook after
their landing, might be to run to the monument, to
vnderstand how God protected you from the *Spa-*
nish pride and ostentation.

And the same God that appeared to *Salomon* with
a blessed donation of wisdom, whereby he prostra-
ted himselfe before the Brasse Alter, praying both
for himselfe and the people, so gouerne, guide, and
preserue the heart of his Maiestie, in finishing the
worke he now begins, & opportunity sets forward,
that Europe it selfe take a pattern of great Brittaines
Royalty, & be driuen to admiration, that true Ma-
iestie, religion, pietie, loue, vnion, peace, plentie, and
strength of men are met together in one Iland, and
corner of the world.

And the same God that made the sea his instru-
ment of vengeance vpon *Pharaoh*, the heavens to
raine downe stones vpon the head of *Sisera*, the stars
to fight in their order, the Angel to destroy the host
of the *Assirians*, the fire to consume the Captaines
of *fisties*, hell to open and swallow vp *Corah* and
Abiram, the Lions to destroy the idolaters of *Samia-*
ria, the Beastes to tear in peeces the mockers of *Elijah*,
and the inferior creatures to serue his turne vpon
his enemies; keepe you from forreine and domes-
ticke aduersaries, especially ourlandish women, who
if they haue power to tempt *Salomon* to Idolatrie,
are sure to bring a fearefull iudgement vpon him,
and his posteritie.

F I N I S.

